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incomplete egos are those who can bring to consciousness only a part of the concepts of feeling, sense and motion. Dessoir's upper and lower consciousness is rejected. Consciousness is always one and one only, however frequently it may change. Janet's distinction between psychic and psychologic is developed so as to suggest that the subject stands over against its own sensation to which it may open or close its eyes.

La Foule Criminelle. Par PAUL VIGNY. Paris, 1892, pp. 185.

This little volume is translated from the Italian, and is called an essay in the larger field of collective psychology. Society might be regarded as a single person who had always existed, and instead of calling the individual a microcosm, M. Vigny urges that the world is a "macanthrope." Social individuality is for him, as for Tarde, the solar microscope of psychology. The old dictum, *Senatores boni viri, senatus autem mala bestia*, illustrates how much worse mobs can be than the persons composing it. Legal responsibility for collective crime is a hard problem, never solved by the classic school of penology. Suggestion, imitation, moral contagion have much, but not final, explanatory power. Mobs are media in which the microbe of evil develops further and easier than the microbe of good. The influence of numbers increases the intensity of emotions to a degree described as psychologic fermentation. Often the plebi reclamanti have the moral inebriation of a despot. The males of the French Revolution were largely made up of degenerates, vagabonds, criminals and fools. Lynch-law and the despotism of majorities, the opposers of the latter, the individualists and aristocrats, the relation between, and frequency of, sudden and premeditated crime, the sensibility of criminals, and hypnotic influence and crime, are discussed from the standpoint of the Morel school and Lombroso.

Le Crime et la Peine. Par LOUIS PROAL. Paris, 1894, pp. 548.

This heavy work was crowned by the academy of moral and political sciences, or rather the memoir out of which it grew was, and there is more to follow, and is printed in Felix Alcan's valuable library of contemporary philosophy. It evidently grew out of the strife between the theory of the Lombroso school that crime is a disease and the old view of strict personal responsibility, which was so bitter two years ago in France. Statistical study of crime in relation to heredity and atavism, insanity, degeneration, sex, ignorance, misery, imitation, passion, politics and free will make up the 300 pages of the first part. The second is devoted to the origin of penal justice,—responsibility and determinism. Crime is not an organic fatality, but it is progressive decay. The penal code must cling to free will against the determinists because it is useful, necessary and true. Even necessitarians, when it comes to practice, have to make of liberty an "*idée force*."

Die psycho-pathischen Minderwertigkeiten. Von DR. J. L. A. HOCH. Ravensburg, 1891-93, pp. 427.

Reduced ability and responsibility may be innate, permanent, acquired, transient or mixed, to use the adjectives most often recurring (in this amplification in three installments of the suggestive chapter upon the same subject from the author's *Leitfaden der Psychiatrie*, 1888). The work is carefully wrought out with much casuistic material from the author's wide practice, and constitutes a valuable addition to the now so rapidly growing material on border-line phenomena.